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A PASTIME FOR PARENTS:

OR

A RECREATION, TO passe away the time; containing the moſt principall grounds of *Chriſtian Religion.*

By *Arthur Dent*, Preacher of the word of God, at South-Shoo-*bery in Eſſex.*

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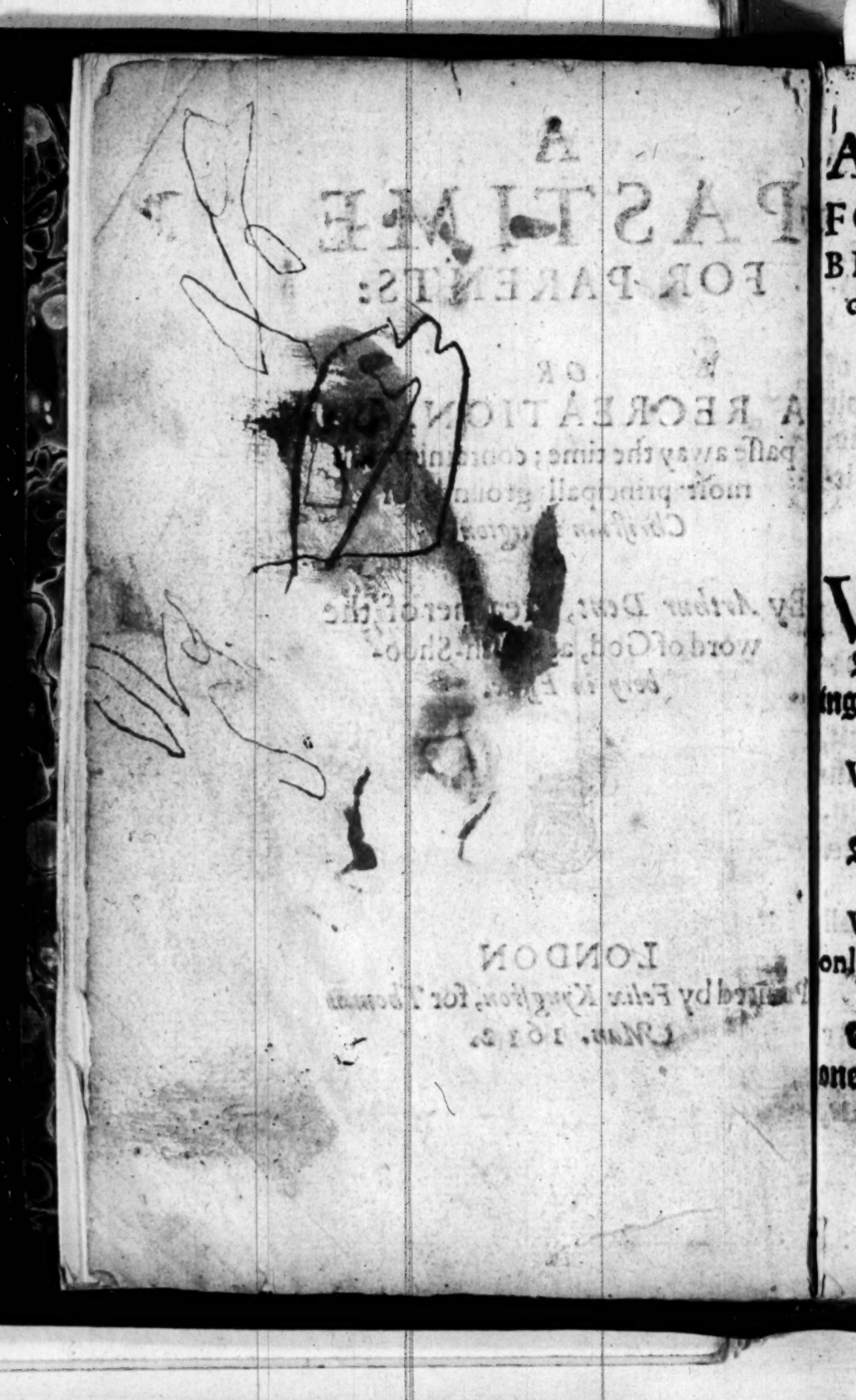

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A PASTIME FOR PARENTS, TO BE VSED WITH THEIR children for recreation, to passe away the time; codtaining the most principall grounds of Christian Religion.

Father.

WHat is God?

Child.

An infinite perfection, whose bee- Iob 11.7.
ing is of himselfe.

Father.

Where is God?

Child.

Alwaies every where, as the Aire. Psalm. 139.

Father.

Whether is the Godhead a thing only imaginarie or no?

Child.

The Godhead is not a thing which Exod. 3.14.
onelie may bee conceived in thought,

but indeed is a moſt pure and infinit ſelfe-being.

Father.

How then doe you conceiue of the Eſſence and Beeing of the Godhead?

Child.

That the ſubſtance or Eſſence of the Deity is of all things moſt ſimple and ſingle, and is neither diuided, multiplied, nor compact of any Elementarie qualitie.

Father.

Expreſſe your mind more fully.

Child.

This I meane, that the diuine nature is one, ſimple, vniforme, immateriall, impaſſible, immutable, illocall, eternall, omnipotent, omniſcient, infinite, void of al mixture, compoſition, combinatiõ, diuiſion, or diſſimilitude.

Father.

Which be the proper and Eſſentiall attributes of God?

Child.

The proper attributes of God are Vbiquity, Eternity, Vnitie, Simplicitie,

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rities, omnipotencie, for these do spring from his Essence and Forme, as naturally, necessarily, and directly, as the beams, light, and heate, issue from the Sun, as the streames from a fountaine of water.

Father.

Can these Essentiall attributes of God encrease or decrease?

Child.

Nothing that is in GOD can be augmented or diminished, or any way altered: for as hee is once at any time, so is hee alwaies at all times.

Father.

What may we learne out of this?

Child.

To feare and tremble, so often as wee thinke or speake of this infinite Deitie.

Father.

What are wee especially to consider in God for our comfort & instruction?

Child.

His wisedome, providence, iustice,

and mercie.

Father.

Are not all theſe in God as accidents, or accidentall qualities?

Child.

No: For there are no accidents, or accidentall qualities in God, that is nothing ſeparable or mutable: but al theſe are in God as eſſentiall, and inſeparable properties, or if you will, of the very Eſſence of God.

Father.

Are not theſe forenamed qualities of wiſdome, prouidence, iuſtice, and mercie, accidentall, and ſeparable both in men and Angels?

Child.

Yes verily: for they are no part of their nature or eſſence, nor yet eſſentiall properties: for they may bée remooued, and ſeparated from their ſubiects.

Father.

You ſaid before that God is alwaies euery where, that is, in all places at once: but how can that bee, ſith the opinion

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opinion is, that God is onely in heauen?

Child.

God as touching his essence is no more in heauen then in this inferior world: but he is said to be in heauen, because his glory and maiestie doth there most clearely shine out.

Father.

Sith God is in all places at once: tell me also whether hee doth know all things at once.

Child.

God doth know al mens thoughts, words, and deeds at once, all that euer haue been, are and shall be. For there is nothing past, or to come with God, but all things are alwaies present: and it is as easie a matter for God to comprehend all things past, present, and to come, at once, as it is for vs to tell, one, two, three.

Father.

Is it not dangerous then to haue any base thoughts of God, or carnallie or basely to imagine that God is like a

man, or any other creature?

Child.

Yes assuredly: For it is high treason to haue any such thoughts or vile conceits of God: for God is like nothing: as the Prophet saith, to whom will ye liken God?

Esa.40. ver.18.

Father.

Is not the sinne of the Papists verie great, which make Images and similitudes of God, and set them vp in their Churches to breed carnall thoughts, and imaginations of God in the hearts of the people?

Child.

It is a very high degree of blasphemy: for the Prophet saith, *What similitude will you set vp vnto him?* and another Prophet saith, *that the Image is a teacher of lies.*

Esa.40: Abac.2.18.

Father.

What shall we say then to our common swearers, which daily blaspheme this great maiesty of God, and take his most holy and sacred name in vaine for euery trifle?

Child.

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Child.

They ſhall one day know and feele to their everlaſting woe, what it is to blaſpheme ſuch an infinite Maieſtie.

Father.

What vſe are the people of God to make of all this?

Child.

This, to haue ſo great a Maieſtie alwaies in ſingular admiration and reuerence. And the rather, becauſe in theſe corrupt times men growe ſo faſt towards atheiſme and prophaneneſſe, that there is no more any common deuotion amongſt them, or any Reuerence of a Godhead.

Father.

What yet further doe you conſider in God?

Child.

That hee is one in ſubſtance, three in perſons. I meane, that in this moſt ſimple and ſingle eſſence, the three ſeuerall perſons doe ſubſiſt.

Father.

Edward and

Father.

Doe you meane that the Godhead is distinguished, or diuided, into three persons?

Child.

No, for the essence of the Godhead is so simple, and single as I said, that it can neither bee distinguished, diuided, or multiplied, no not when the Sonne is said to bee God of God.

Father.

Are not the persons in the Godhead distinguished?

Child.

Yes, the persons are distinguished each from other, by their proper, and incommunicable properties, that is, their diuers manner of being which they haue in the Godhead. As the Father by creation, the Sonne by redemption, the holie Ghost by sanctification.

Father.

Expresse your meaning yet more fully.

Child.

Child.

My meaning is this, that although the ſubſtance of the Deitie being moſt ſimple and ſingle, cannot be diuided or diſtinguiſhed, nor the ſame eſſence ſeparated: yet I ſay, the perſons are ſo diſtinguiſhed in office, not in Eſſence, as the one of them cannot poſſiblie be the other.

Father.

What call you the perſons in the Trinitie?

Child.

I call a perſon a ſubſiſtence in the eſſence of God, which hauing relation to others, is diſtinguiſhed by his incommunicable proprietie.

Father.

Is not euery perſon the whole and the ſame ſubſtance of the Deitie?

Child.

Yes, for euery perſon is by himſelfe God.

Father.

Are there not then three Gods?

Child.

Child.

No, for the Scripture teacheth plainely that there is but one God and three perſons. As 1. Iohn ſaith, there are three which beare record in heauen, the Father, the Word, and the holy Ghoſt, and theſe three are one: that is, one in ſubſtance, and three in perſons: and there be many other places of ſcriptures which proue the diſtinction of the perſons. As where it is ſaid, goe, and teach all Nations baptiſing them in the name of the Father, the Sonne, and the holy Ghoſt. And againe, in the third Chapter of the Goſpel of S. Mat. ver. 16. 17. Where firſt mention is made of a voice from heauen, which was the voice of the Father. Where the firſt perſon in Trinitie is pointed vnto. Then it is ſaid: this is my beloued Son. There the ſecond perſon is pointed at, &c. Thirdly it is ſaid, that the Spirit of God deſcended, and lighted vpon him like a Doue. Which plainely noteth out the third perſon, which

Iob. 1. 7.

Mat. 28. verſ. 19.

is

is the holy Ghoſt, & thus you ſee, how the Scriptures do auouch a plaine diſtinction of perſons, as we ſay, a Trinitie in Vnity, & a Vnity in Trinity.

Father.

Yet I cannot by any reaſon diſcerne, but if euery perſon be God, then there muſt needs be three Gods.

Child.

Wee muſt not in this caſe conſult with reaſon, but ſimplie beléeue the Scriptures, though we cannot comprehend by humane reaſon the manner, or rather myſtery of this matter: for it farre exceedeth all humane reach and capacitie.

Father.

Is not one perſon in Trinitie greater then another, as the Father greater then the Sonne, and the Sonne greater then the holy Ghoſt?

Child.

No: for the perſons bee coequall, coeternall, and conſentiall.

Father.

How vnderſtand you that word coeſſen-

coeſſentiall, which the learned call [ὁμοούσιοι.]

Child.

The perſons in Trinitie are called coeſſentiall, not becauſe they are onely of like Eſſence, as we ſee the particulars of the ſame kind to be in naturall things, as in three Apples growing together in one, and ſuch like: but becauſe they are indeede one, and the ſelfe ſame ſimple eſſence; Therefore the perſons of the deitie cannot without blaſphemie be ſaid to be oneely coherent together in ſubſtance, or oneely of like ſubſtance.

Father.

Is it not neceſſarie that Chriſtians ſhould be wel grounded in the knowledge of this vnitie of the Godhead, and the diſtinction of the perſons?

Child.

Yes verilie. For manie errours, and hereſies haue growne in the world about theſe points.

Father.

Doe you not beleeue that the euerlaſting

lasting God hath made heauen, and earth, and the sea, and all things in them contained?

Child.

Yes, they are all the works of his hands. Act.4.24.

Father.

How did he make them?

Child.

By his word. As it is written. Heb.11.3. Through faith wee understand that the world was ordained by the word of God.

Father.

Whereof did hee make the world, and all things in it?

Child.

Of nothing. As it is written. The things which we see, are not made of things which did appeare. Heb.11.3.

Father.

To what end did God create heauen and earth?

Child.

To set forth his glory. Psal.19.

Fa-

Father.

Hath not God as great a care for the conſeruation of the world, and all particular creatures in it, as euer he had to create them?

Child.

Gods care is no leſſe for the conſer-
Pſal.104. ver.27.28. uation of the creature, then firſt it was for the creation. For as in great wiſedome he made them all; So in as great wiſedom he doth preſerue them all. He is not as a carpenter which hauing built a houſe, afterward taketh no more care of it.

Father.

Doe you not thinke that God alſo created the Angels?

Child.

Col.1.16. Yes, they alſo are the works of his fingers.

Father.

When did he create them?

Child.

In the beginning when he made all other creatures.

Fa-

Father.

In which of the sixe daies were the Angels created?

Child.

That is a curious question, and I can give you no certaine answere vnto it: but it is most likely, and probable, that it was in the sixth and last day, when man was created after Gods owne image. For the Angels carrie the greatest Image of God in them.

Father.

What is an Angell?

Child.

An inuisible spirit. Col.1.16.

Father.

Our Lord Iesus saith, that God is a spirit: What difference then make you betwixt God and an Angell? Ioh.4.24.

Child.

The difference is exceeding great. For God is an infinite spirit, the Angels are but finite. GOD is the Creator: the Angels be but creatures: and although they bee very glorious

creatures: yet God doth infinitely ex-
téd them in glory.

Father.

Do not the Angels of all other crea-
tures come neareſt vntò the nature of
GOD, and furtheſt excell the nature
of man?

Child.

The angelical nature doth exiſt as
a meane betwixt God and man, al-
though far nearer the lower, then the
vpper extreame. Participating ſome-
what of each nature, hauing had a be-
ginning as man: and yet being im-
mortall with God, conſiſting of mat-
ter and forme as doth a man: yet void
of all mixture as God. Subſiſting in
ſome matter ſubiect as a man: yet be-
ing incorporeall as God. Ignorant
of ſome things as a mã: yet of a won-
derfull capacitie and knowledge as
God: and in a word, being euery way
finite as a man: yet perfect in all re-
ſpects as God.

Father.

As you haue ſhewed me the pro-
per

per attributes of God; ſo alſo ſhew the proper attributes of the Angels, that ſo we may more clearely diſcerne their glorious nature.

Child.

The Angels haue eſſentiall attributes proportionable, though not comparable to thoſe in God. For Gods abſolute vbiquitie, they haue ſucceſſiue vbiquitie: for the eternity of God, they haue immortality: for his moſt ſimple nature, they haue a moſt thin and ſubtil eſſence: for his omnipotencie, they haue great power and might.

Father.

How proue you that the Angels haue ſo great power and might?

Child.

Out of the Pſalme, where it is ſaid: *Praiſe the Lord yee his Angels which excell in ſtrength.* Pſal. 103. ver. 20.

And againe, out of the Booke of the Kings, where we reade that one Angel in one night, did deſtroy ỹ whole army of Synacherib King of Aſſyria,

being an hundred, foureſcore, and fiue thouſand.

Father.

What thinke you of the agility and ſwiftneſſe of Angels?

Child.

I thinke by reaſon of their agile and thinne ſubſtance, being far more ſubtile and thin then the Aire it ſelfe, that they glide thorow the Aire with vndiſcernable ſwiftneſſe, and can be any where in a moment, as God is alwaies euery where.

Father.

What is your reaſon?

Child.

My reaſon is this, wee ſée by daily experience, that the ſun being a viſible bodie, doth fetch the whole compas of the heauẽs in foure & twenty houres, and it is wel knowen to al the learned, that the circle or circũferẽce of the ſun doth by many degrees exceede the circle or globe of the whole earth: nẽds therefore muſt the Sunne bee caried in an vnſpeakeable ſwift motion, farre

farre passing the Musket shotte, for else how could it goe thorow his whole Spheare in 24. houres, as wee see it doth, then consequently it followeth, that the motion of Angels must needes bee much swifter then that of the Sunne, because they are of a more thin, agile, aierie, and inuisible nature.

Father.

Can an Angell be in many places at once?

Child.

No, but in a minute of time they can be any where, as I said before.

Father.

What say you to the knowledge and vnderstanding of Angels?

Child.

I say that it is exceeding great in al things, farre passing all knowledge of men, though neuer so learned & skilful.

Father.

Doe the Angels know all things?

Child.

No, they are ignorant of some

things, as of mẽs particular thoughts of some things to come, of the last day, and of the Essence of God.

Father.

What reason can you yeelde, that Angels know not the Essence of God?

Child.

This; the Essence of GOD is infinit, therfore no Angell can know it, or comprehend it. For that which is finite, cannot comprehend that which is infinite: but the Angels are finite, therfore they cannot comprehend the Essence of God being infinite, for the Essence of God is verily knowne to himselfe: hee knoweth his owne Essence, and therefore he is infinite. For whatsoeuer knoweth and comprehendeth that which is infinite, must nœds it selfe be infinite.

Father.

Where be the holy and elect Angels (of God?

Child.

They bee both in heauen, earth, and the aire. And whereſoeuer any people of God bee, there be they also.

Psal. 34. 7. Mat. 18. 10

Fa-

Father.

What is the ſpeciall office of the good Angels?

Child.

To preſerue the children of God, to gard them, to miniſter vnto them, and to keepe them in all their wates. Pſalm.1. 91.11. Mat.18.10.

Father.

What is the reaſon that the Angels are deſcribed with ſix wings a peece in the Scriptures? Eſay.9.2.

Child.

They haue two wings to couer their face, becauſe they are not able to indure the brightneſſe of Gods glory: they haue two wings to couer their feete, becauſe man is not able to abide the brightneſſe that is in them: they haue two to flie withall, to ſignifie their readines and prompt obedience to all the commandements of God.

Father.

What vſe are wee to make of all this, that God is ſo infinite in himſelfe, and ſo glorious in all his creatures, ſpecially in the Angels, Sunne,

Moone and starres, &c.

Child.

We are not onely to feare, dread and reuerence so great a maiesty: but also to loue him, worship him, and obey him, with all our hearts, with all our spirit, and with all our strength, and with all our thoughts.

Father.

Did not the blessed Angels fall from that excellent estate, wherin they were first created?

Child.

Ioh.8.44. 2.Pet.2.4. Iud.ver.6. Many of them fell from their first estate and became diuels, as appeareth in the Scriptures.

Father.

What was the cause or chiefe motiue of the fall?

Child.

They fell of themselues, that is to say, through their owne motion, will and disposition, without any instigation of any other, or any former motiue whatsoeuer, which thing caused God to cast them downe without all hope

of

of recouerie: but man falling by the firſt motiue, and by inſtigation of others, hath left vnto him an aſſured hope of recouery.

Father.

Is not the number of the Angels that fell from their firſt eſtate, and became diuels, very great?

Child.

Yes exceeding great: for the diuell being demanded by our Lord Jeſus what was his name, anſwered, *My name is Legion:* for ſaith he, we are many: which plainely proueth that there be many diuels. Mark. 5.

Father.

What doe you call a Legion?

Child.

A Legion, according to the account of the Romans, was fiue thouſand footmen: Our Lord Jeſus ſaid to Peter: *Put vp thy ſword, for doeſt thou not thinke that I can now pray to my father, and he will giue me more then twelue Legions of Angels?* Mat. 26. 13 So then it appeareth by the ſcriptures, that there bee very many

many both good Angels and bad.

Father.

If there be ſo many diuels, why doth the Scripture ſpeake of the diuell in the ſingular number as if there were but one?

Child.

There bee multitudes of infernall Spirits, but yet they doe ſo ioyne together in one, that they bee called the diuell in the ſingular number, becauſe there is a kingdome of them, and a vnited ſociety vnder one head, prince or principall diuell: and they doe all
Mat.12.26. ioyne to vphold their ſociety, and kingdome, as Chriſt teacheth.

Father.

Did the diuels by their fall loſe that great power and ſtrength which they had by nature and creation?

Child.

No: They doe ſtill retaine their
Eph.6.12. firſt power and ſtrength, as experience teacheth: and the Scriptures do call as well the Diuels, as the good Angels, principalities and powers.

Father.

Father.

Haue the diuels by their fall loſt that great wiſedome & vnderſtanding which they had in their firſt eſtate?

Child.

No: But they haue corrupted, and peruerted it, and turned it from wiſedome, into deepe craft and ſubtilty: the like may be ſaid for their ſwiftnes and agilitie.

Father.

Where are the diuels, what place do they keepe in?

Child.

Their principall aboade is in the aire, through the which they glide to & fro, with vnſpeakable ſwiftnes: and therefore the Apoſtle calleth the diuel the Prince of the aire, and the diuels are ſaid to be in the high places. Eph.1.7. Eph.6.12.

Father.

The common opinion is, that the diuels be ſhut vp in hell, as it were in a dungeon of darkneſſe: and that they neuer come out, except they bee forced, and raiſed vp by Coniurers.

Child.

Child.

That is an ignorant, falſe, and fan
taſticall opinion, quite contrary t
Iob 1.7. the Scriptures, which teach that th
1.Pet.c.8. diuels are in places heere below.

Father.

Is it not a true and warrantable ſpeech, to ſay, that the diuels are in hell?

Child.

Yes: If you take hell metaphorically for the torments they are in, and not for anie circumſcript place: for it may be very probably conie tured, that the aboad of the diuels is in the Ayre, and not in anie other circumſcript place as yet: but after th great Iudgement they ſhall goe to their owne place, euen that depth or gulfe mentioned: Luke 8. verſe 3. which they doe quake and tremble to
Mat.8.29. thinke of: as appeareth in the Goſpell.

Father.

What is the eſtate and condition of diuels in the meane time?

Childe.

Child.

In the meane time they are in chaines of darkenesse as Saint Peter saith, that is, in a most miserable condition of life, full of terrible horrour, euen as grieuous malefactors, hauing receiued the sentence of death, are yet for a time retained in a stinking prison, vntill they bee drawne out to their full and last execution: for S. Iude saith expressly, that they are reserued in euerlasting chaines vnder darkenesse, vnto the Iudgement of the great day. 2. Pet. 2. 4. Iud. ver. 6.

Father.

Hauing thus farre spoken of God, and of the Angels and their fall: Let vs now proceed to speake of man, and first of all tell me, in what estate man was first created?

Child.

In a most pure and excellent estate, free from sinne and corruption, being made after the very Image of God, in respect of knowledge, wisedome, and righteousnesse, hauing Gen. 1. 26.

freedome

freedome of will, and Lordſhip ouer the earth.

Father.

How then fell hee from this ſo glorious and perfect eſtate?

Child.

The woman being beguiled by the ſuggeſtion of Satan, in the likeneſſe of a ſerpent, did entice Adam her husband to eate of the forbidden fruite in the middeſt of the garden, and ſo preſently, both loſt all their former excellencie, and alſo wrapped themſelues and their whole poſterity, in perpetuall thraldome and miſerie: and thus ſinne firſt entred into the world, and together with ſin, came death and the curſe of God vpon all mankind.

Gen. 3.

Rom. 5.

Father.

Now ſince the fall of Adam, wherein doth our miſerie eſpecially conſiſt?

Child.

In this; that wee are wholly corrupted, both in reaſon, vnderſtanding, will, and affections, which is the

the very cause why we are so prone to euill, and so vntoward to all goodnesse.

Father.

Doth God hate vs for this our naturall corruption?

Child.

As an Adder, or a Toad is hated of man, not so much for the euill it hath done, as for the poyson that is in it: and the hurt which it cannot but doe: so God hateth vs, not onely for the euill we doe, but for the euill which wee cannot but doe; that is, for our poysoned nature which is borne and bred with vs.

Father.

Then you holde that our actuall transgressions doe not first make vs euill?

Child.

I hold so indeed: For as the hurt which a venemous serpent doth, maketh her not a serpent, but because shée is a serpent, shee poysoneth and hurteth:

hurteth: ſo our euill déeds do not firſt make vs euill, but becauſe wee are of nature euill, therefore wee thinke and doe euill.

Father.

Doe you thinke that this originall contagion is wholly in euery particular man: or that one man hath one part of it, and another man another: and ſo part it among them, part, and part like?

Child.

I thinke thus, that as euery man receiued from Adam the whole nature of man: ſo alſo hee receiued the whole corruption, and is cloathed with it as a beaſt with a ſkinne, his whole nature both body and ſoule being oppreſſed with it as a moſt infectious leproſie: and therefore euery man hath in him from his parents the ſeed of all ſinne, which is a naturall diſpoſition and proneneſſe to commit any ſinne whatſoeuer. For the ſpawne of all the horrible ſinnes that are practiſed in the world, are

in

in that man which is thought to bee best disposed by nature.

Father.

But experience teacheth that some euen by nature are more ciuill, gentle, and tractable then others.

Child.

This commeth to passe, not because some men are by nature lesse wicked then others: but because God by his prouidence doth limit, and restraine mens corruptiõs more or lesse, which he doth for the good of mankind: for if men were wholly left to themselues, corruption would so exceedingly breake out into all maner of villanies, that there should be no liuing in the world.

Father.

It seemeth by this that man is a most contagious and vile nature.

Child.

The nature of man in regard of the corruption thereof, is the worst of all natures except the Diuell, yea worse then the nature of beasts, as

Lions, Woolues, Dogs, Swine, &c. for there is in mans nature ſome thing of euery beaſts nature. For he is proud as the Lyon, cruell as the Woolue, greedy as the Dog, crafti as the Fore, filthy as the Swine, leacherous as the Goat, &c. For looke what degrée of goodneſſe we had in our firſt creation in Adam, the ſame degree of euill haue we in the corruption of our nature by his fall.

Father.

But is this naturall corruption alwaies liuely & operatiue in vs, I meane in continuall action and operation, doth it not ſometimes lie dead in vs and ceaſe to worke?

Child.

It is alwayes aliue and working, except where it is kept downe by ſpeciall grace, and there alſo it will not be held downe one minute longer then ſpeciall grace worketh and preuaileth in the ſoule. For ſo ſoone as the thought, or action of grace is out, the thought and action of

of sinne is in: Our concupiscence is like a crabbe tree which bringeth forth alwaies a sowre fruit: or like an vntilled field, which bringeth foorth nothing but weedes: or a lustie strong horse pricked with prouender that carieth his rider headlong ouer hedge and ditch.

Father.

But put the case a man should haue no outward obiection to mooue him, nor externall prouocations to allure him. Do you not then thinke that this naturall infection would lie dead in him, and cease to worke?

Child.

Concupiscence would shewe it selfe, though men were shut vp alone in closets betweén stone wals, where they could haue no externall prouocations, yea, though there were no Diuell, or that the Diuell were chained vp.

Father.

Whether then doe you thinke that

the deuill or our corrupt nature are greater enemies to our ſaluation: O whether doth more euill ſpring out o our corrupt nature, then from the di uels ſuggeſtion;

Child.

Firſt, I anſwere, that our corrup tion is a ſtronger enemie againſt vs then Sathan, and conſequently our ſelues greater enemies to our ſelues then the diuell, for we haue no ſuch enemie as our ſelues: and ſecondly, that more & greater euill doth ſpring from our corrupt nature, then from Sathans inſtigation. And all this S

Iam.1.14. Iames doth affirme, ſaying: *Euery man is tempted, when he is drawne away by his owne concupiſcence, and entiſed:* It is the concupiſcence that doth firſt both draw away, and entiſe: as for the Diuell he doth but worke vpon our concupiſcence, and is, as it were, the bellowes to blow it, and fire it, without the which he could not come within vs, to doe any thing againſt vs.

Father.

Father.

Doe you then thinke that the diuell cannot worke immediately, or *ſine mediis*, without meanes vpon the ſoule or heart of man?

Child.

I thinke ſo indeed: But that which the diuell doth vpon the heart, is by the externall ſenſes, and outward obiects, by reaſon of the hypoſtaticall vnion betwixt the ſoule and the bodie: for he worketh, and pierceth through the body to affect the ſoule, by reaſon of the naturall ſympathie.

Father.

But doth this birth-corruption remain in the very elect after their regeneration?

Child.

Yes vndoubtedly: and the children of God haue greateſt feeling of it, and are moſt troubled with it, and grieued for it: ſtrugling with it by all good meanes to ſuppreſſe it, and keepe it vnder: for ſure it is, that

euen after the people of GOD are iuſtified, and ſanctified, and aſſured of eternall life: yet they haue their hands full, and as we ſay, towe enough to their Rocke, to ſnib, and nippe off theſe manifold bloſſomes and fruites of corruption, which daily and hourely ariſe and ſpring vp in their nature. For as faſt as one is pinched, and nipt in the head, another forth with ſpringeth and ſprouteth out: Not vnlike the monſter Hydra with ſeauen heads, that the Heathen write of, which hauing one of them cut off, ſeauen others did ariſe in the ſtead of it. And thus we ſee that the very Elect of GOD haue an endleſſe trouble, and as wee ſay, worke enough cut out, for as long as they liue, to repaire this rent and torne nature. For alas, alas, though GOD forgiue vs our ſinnes, yet doth he not, nor will bee in this life, free vs of naturall corruption.

Father.

Father.

Is not the knowledge, and feeling of this a great corsey, and heart smart to the most deare children of God?

Child.

Yes verily: For there is nothing that doth so sorely pinch them at the heart as the consideration of this, which indeede maketh them wearie of their life, wearie of the world, and wearie of all: and often wish with the Apostle to be dissolued and to be with Christ; for they doe continually groane vnder this corruption, as vnder a most heauie burthen, and fetch many a sorrowfull sigh to thinke of it, and are euer complaining of it, as of a most deadly enemie of theirs. And all this we may clearely see, as it were, in a glasse, in the example of the Apostle Paul himselfe, that most rare and excellent seruant of God: Who taketh vp most pitifull, and lamentable complaints of this poysoned

Rom.7.15. and infected natura. I know (ſaith he) *That in mee, that is, in my fleſh dwelleth no good thing, I allow not that which I doe, for what I would, that I doe not: but what I hate, that I doe: I doe not the good thing which I would but the euill which I would not, that doe I. Now if I doe that I would not, it is no more I that doe it, but the ſinne that dwelleth in mee. I finde then that when I would doe good, I am thus yoaked that euill is preſent with mee. For I delight in the Law of God concerning the inner man, but I ſee an other Law in my members rebelling againſt the law of my mind, and leading me captiue vnto the Law of ſinne, which is in my members.* And in the end he breaketh out into an outcry, ſaying: *O wretched man that I am, who ſhall deliuer me from the body of this death?*

Father.

Doe not Vngodly, and vnregenerate men likewiſe mourne vnder this corruption, and complaine much of it?

Child.

Child.

No: you ſhall ſeldome or neuer heare them complaine of it, or maruell vnder it. For they walke after the flesh, and fulfill the luſts thereof with all delight and greedines, being wholly carried after the ſwinge and ſway of their owne corrupt affections and deſires.

Father.

What is the cauſe hereof?

Child.

Becauſe they are forſaken of God, and giuen ouer to a great blindneſſe of heart, and hardneſſe of affections, ſo that though their miſerie is exceeding great, yet they haue little ſight, and leſſe feeling of it.

Father.

Doe you not thinke that a man in the ſtate of nature cannot ſo feele his miſerie?

Child.

Sure it is, that a meere naturall man can haue no true ſight, or liuely

feeling of his miſerie, or any ſound deſire to come out of it: but doth greatly pleaſe himſelfe in it, and is loath to come out of it; for the Apoſtle ſaith plainely, that the naturall man perceiueth not the things of the ſpirit of God. For they are fooliſh-
1.Cor.2.14 neſſe vnto him, neither can he know them, becauſe they are ſpiritually diſcerned.

Father.

But may not a naturall, and vnregenerate man haue the knowledge of God, and the vnderſtanding of his wil, and ſo conſequently a ſight of heauenly things?

Child.

Yes; a naturall man hath a kinde of knowledge and vnderſtanding of God and of his will: but it is onely a confuſed and braine knowledge, and a literall vnderſtanding of the Scriptures, for he cannot poſſibly haue the liuely and ſauing knowledge, which is ioyned with quickening grace. For that

ſound

ſound vnderſtanding and ſight which doth lineally deſcend from the ſpirit of ſanctification.

Father.

May not man in the ſtate of nature haue feeling alſo of God, and of heauenly things?

Child.

The Scriptures doe teach that a reprobate may haue a kinde both of ſight and feeling of heauenly things, Heb.6.4. for he may be lightned, and taſt of the heauenly gift and of the powers of the world to come, and alſo taſte of the good word of God, and bee made partaker of the holy Ghoſt. But his ſight and taſt and feeling, can neuer be ſound and good before regeneration. So then all the cunning is to know, whether the worke of grace in a mans ſoule be ſounde and currant or no, for vnregenerate men are much deceiued with a falſe light; for they do blindly imagine, that becauſe they haue ſome kind of ſight,

and

and feeling of heauenly things, therefore they haue all, and the ſame that is in euery elect.

Father.

What difference then do you make betwixt the knowledge of the elect and the reprobate?

Child.

The knowledge of the reprobate doth puffe vp.

The knowledge of the elect doth humble.

The knowledge of the reprobat is generall and confuſed.

The knowledge of the elect is particular and certaine.

The knowledge of the reprobates is onely literall, and hiſtoricall.

The knowledge of the elect is ſpirituall, and experimentall,

The knowledge of the reprobate is ſpeculatiue.

The knowledge of the elect is practiue, that is, ioyned with obedience. For howſoeuer a natural, and vnregenerate man may know much: yet hath

hath he not, nor can haue, any power to doe, I meane, chearfully and aright til his heart be enlarged by Chriſt, and his will renued by grace.

The knowledge of the reprobate is like the knowledge which a Mathematicall geegrapher hath of the earth and all places in it, which is but a generall notion, and ſpeculatiue comprehenſion of them.

But the knowledge of the elect is like the knowledge of a traueller which can ſpeake of experience, and feeling, and hath been there and ſeen and knowen the particulars.

Father.

Now tel me further what difference you make betwixt the feeling of the elect, and the reprobate?

Child.

The reprobate hath a kinde of naturall feeling of ſinne, but it is without the true hatred of it, for in his heart he loueth it.

The elect doth ſo feele his ſinne that he hateth it, taketh counſell againſt it

it, and praieth againſt it.

The feeling of the reprobate is from naturall faculties, for he is not as a blocke without all ſenſe.

The feeling of the elect is from the ſpirit of ſanctification.

The feeling of the reprobate ariſeth from natural feare and diffidence: for man naturally feeleth, and feareth dangers; ſo the reprobates feele and feare the wrath of God, the accuſations of their cõſciences, the puniſhment of ſinne, hell fire, &c. but haue no true feeling of Gods loue towards them.

But the elect haue a liuely feeling of Gods loue towards them.

The reprobate hath ſometimes at ſtarts, a feeling of ſpirituall ioy, but it vaniſheth incontinently.

The feeling of the ioy of the ſpirit in the elect, is more laſting and often.

Father.

As you haue told me much of mans miſerie in nature, ſo tell mee yet

one point further, whether a man in the ſtate of nature can doe any thing that pleaſeth God?

Child.

A méere naturall man cannot pleaſe GOD in any thing he doth, but euen his beſt actions are turned into ſinne. For the Apoſtle ſaith, They which are in the fleſh cannot pleaſe God. And againe he ſaith, To them that are defiled, and vnbeléeuing, is nothing pure: but euer their mindes and conſciences are defiled. Rom.8.8. Tit.1.15.

Father.

How long doth a man continue in this wofull and curſed eſtate wherein he was borne?

Child.

Till hee be regenerate and borne againe. For our Lord Jeſus affirmeth, that except a man be borne againe he cannot ſée the kingdome of God. Iohn 3.3.

Father.

By what meanes doth a man come to be

be regenerate and borne againe?

Child.

By the outward preaching of the word, and the inward worke of the ſpirit.

Father.

Iam.1.18. By what ſignes may a man knowe
Eph. 1.13. that he is borne againe, iuſtified, and ſanctified?

Child.

By the worke of grace in his heart.

By his loue to the word of God.

By his loue to the children of God.

By his hatred of ſinne.

By his loue of righteouſneſſe.

By the change of his thoughts.

By the change of his actions.

By his mortification of the flesh.

By his ſanctification of the ſpirit.

By his walking no more after the flesh, but after the ſpirit, and ſuch like.

Fa[illegible]

Father.

Sith man in himſelfe is ſo curſed and miſerable as you haue declared, ſhewe mee what is his beſt courſe to take, and firſt of all tell mee which is the firſt ſteppe to eternall life?

Child.

The firſt ſteppe to eternall life, is for a man to knowe and feele his miſerie, and then labour to gette out of it.

Father.

How doth a man come to know and feele his miſerie?

Child.

By the ſound vnderſtanding of the law, contained in the ten commandements. Rom. 3. 20.

Father.

What is the Law?

Child.

The perfect rule of righteouſneſſe, teaching vs what we ſhould doe, and forbidding the contrarie.

Father.

By whom was the law giuen?

Child.

By Moſes.

Father.

To whom was it giuen?

Child.

To the children of Iſraell.

Father.

Where was it giuen?

Child.

Exod.19. In mount Sinai.

Father.

How was it giuen?

Child.

Exod.19. With great feare and terror.

Father.

To what end was it giuen?

Child.

To lette vs ſee our ſinnes that by the ſight thereof, wee might be conſtrained to flie vnto Chriſt.

Father.

Is any man able to keepe the Law?

Child.

No: and therefore no man can be iustified by the law. Rom.2.20

Father.

Sith then the law doth condemne, and not saue. Sith it sheweth our diseases, but can giue vs no remedie, wherefore then serueth it? or what is the vse of it both in the regenerate, and vnregenerate?

Child.

As concerning the vnregenerate, Rom.7.
First, it discouereth their sinnes.
Secondly, it stirreth vp the affections of sinne in them, not of it selfe, but through their default.
Thirdly, it worketh in them a feeling of the wrath of God, of death, & damnation, without offering any hope of pardon, and therefore to them it is the minister of death.
Lastly, it doth increase, and augment sinne in them accidentarily, that is, by reason of their great corruption which declineth from that which is commanded: but [illegible] which

which is forbidden.

Father.

Lay open this laſt point ſomewhat more fully.

Child.

Euen as a waterbroke being ſtopt with a damme ouerthwart, it doth ſurge and ſwell the more, til it breake ouer the damme: ſo ſinne being reſtrained by the Law doth increaſe, and rage more in men not regenerate, for their will beeing not reformed, doth euer tend to that which is forbidden. Therefore the Apoſtle ſaith, that without the Law ſinne is dead: that is, though ſinne be in men before the publiſhing of the Law, yet it is not knowne, felt, nor perceiued; as the corrupt humours in mens bodies, which lie cloſe and are not felt till the purgation come: but then they rumble and ſtirre mightily to reſiſt the medicine, or as vnſlaked lime, which ſleepeth as it were, quietly, and ſtirreth not till the water be throwne vpon it, but then it

Rom. 7.

ſmoaketh

smoaketh, burneth, and is in an extreame heate. Or as a Snake which lurketh close in her hole all winter, as if she were dead: but when the hotte Sunne shineth vpon her, then she reuiueth, writheth, and stingeth, and sheweth her venemous nature. And thus you see what is the working of the Law in vnregenerate men: But in the regenerate, that is, such as are vnder grace, it is otherwise. For they doe consent vnto the Law, and their nature doth not take occasion any more by the Law to bring forth sinne.

Father.

What is then the speciall vse of the Law to the regenerate?

Child.

First, it is a rule for them to direct their liues by. Secondly, it teacheth them not to trust in thẽselues. Thirdly, it humbleth them continually in the sight of God. Lastly, it is their schoolemaster to Christ.

Father.

Whether are the regenerate vnder the law or no?

Child.

Rom.6.14. Gal.5.13. The children of God are vnder the obedience and inſtitution of the law, but not vnder the curſe of it; for they being in Chriſt are freed from that.

Father.

Whether are the vnregenerate vnder the law or no?

Child.

All wicked and vngodly men are vnder the curſe of the Law, which is all one, as to be vnder the captiuitie of Sathan and ſinne. For their caſe is this, they muſt perfectly kæpe the Law, or elſe be damned. For they haue no right to Chriſt, in whom onely the Law is ſatiſfied. We ſæ therefore what a pitiful caſe al men are in till they come to Chriſt, and be found in him.

Father.

What difference is there betwixt the Law and the Goſpell?

Child

Child.

The Law condemneth, but the Goſpell ſaueth: the law caſteth down, but the Goſpell raiſeth vp.

Father.

What difference is there betwixt the couenant of the law, and the couenant of the Goſpell?

Child.

The Legall couenant doth really differ from the Euangelicall, or new couenant of Grace. For the olde couenant of the Law was conditionall, and did no otherwiſe giue life, and ſaluation vnto men, but if they did performe it, and therefore it was nothing elſe but a repetition of that, which GOD made to Adam, to wit, if he did eate of the forbidden fruite he ſhould die; if not, he ſhould liue: euen ſo, if we kéepe the Lawe, we ſhall liue thereby. If not, we ſhall die. But the couenant of the Goſpell is free, that is, it doth freely giue life to thoſe that

beleeue though they faile in doing.

Father.

But what comfort then is there in the couenant of the Goſpell, more then in the couenant of the Law, ſith men of themſelues are as vnable to beleeue the Goſpell, as to keepe the Law?

Child.

God hath promiſed to giue power to his elect to beléeue the promiſes of the Goſpel. But he hath made no promiſe to giue power to performe the Law.

Father.

Are not the Law and the Goſpell contrarie?

Child.

They are not contrarie in themſelues, for the ſame God is the author of them both, the ſame Chriſt the ſubſtance of them both; the ſame promiſes of eternall life the end of both; but the contrarietie is in vs: for to vs the Law ſaith, *Doe this and thou ſhalt liue.* But the Goſpell ſaith, *Beleeue*

and

and thou ſhalt be ſaued. Theſe then bee contrarie, to be made righteous by our ſelues, and to be made righteous by another: for theſe cannot ſtand together.

Father.

What ſay you to the Euangelicall couenant, or new couenant of grace, was it not of two ſorts?

Child.

Yes: The firſt was that which was made to the olde people: the other was that which was made to the people of Chriſts newe kingdome.

Father.

What difference is here betwixt theſe two?

Child.

Theſe two be all one in ſubſtance, but differ onely in the manner of diſpenſation, that is to ſay, in the manner of vtterance, and meaſure of reuelation: for otherwiſe in ſubſtance, Euangelicall couenant hath alwaies bëene one and the ſame, firſt made to

Adam

Adam in Paradiſe, afterward renued to Abraham and his ſæd, ſhadowed in the law, ſpoken of by the Prophets and preached vnto vs euer ſince Chriſt was actually exhibited to the world.

Father.

You ſeeme to ſay this, that the couenant of Grace with the old people of the Iewes, and vs, differeth only in maner, not in matter: that is, that Chriſt and all the promiſes of remiſſion of ſinnes and eternall life, in him were dimly reuealed, and darkely vttered vnto them in Types, and ſhadowes: but vnto vs the ſame are more fully and clearely opened and reuealed.

Child.

I meane ſo indéed.

Father.

Expreſſe your meaning more at large in this point.

Child.

When a new impreſſion of any booke commeth forth in a fayre letter, good print, diſtinct verſed, well bound,

bound, and guilt, which before was ill printed in a darke letter, ill bound and couered, we say it is a new booke: yet in ſubſtance it is the ſame with the former: the difference is onely in the forme and outward qualitie. Likewiſe when a Painter draweth a darke draught of any kinde of Picture in obſcure lineaments, and colours, and afterward flouriſheth it ouer with more liuely, freſh, and orient colours, here is the ſame thing in ſubſtance, but altered in qualitie. And thus it fareth betwixt the Couenant of Grace made with our forefathers and vs. For the olde people which liued vnder the minoritie, and wardſhippe of the Church, had a darke draught of Chriſt, and all the promiſes made in him. But we haue them more clearely and liuely ſet out; And as the Apoſtle ſaith, *We are not as* Moſes *which put a vaile vpon his face, &c. But wee all behold as in a mirrour, the glory of the Lord with open face, &c.* 2. Cor. 3. 7. 18.

And

And againe, in diuers manners God ſpake in the olde time to our forefathers by the Prophets: but in theſe laſt daies he hath ſpoken vnto vs by his Sonne moſt cléerely and manifeſtly.

Heb.1.1.

Father.

You told me euen now that no man is able to keepe the Law: Now therefore tell me what danger lyeth vpon it, if a man breake the Law of God?

Child.

Eternall death and damnation: for it is written, *The wages of ſinne is death.*

Rom.5.2.3

Father.

Is eternall death and damnation due to vs for euery little ſinne, though it were but in thought onely?

Child.

Yea, for the leaſt ſinne of thought, if God ſhould deale with vs according vnto Iuſtice: for it is written, *Whoſoeuer keepeth the whole Law, and yet faileth in one point, is guiltie of all.*

Iam.2.10.

Father.

Father.

How then shal we escape this eternall death and damnation?

Child.

Onely by Christ: for he hath redéemed vs from the curse of the Law, being made a curse for vs. For it is written, *Cursed is every one that hangeth on a tree.* And againe: *Hee that knew no sinne, was made sinne for vs, that we might bee made the righteousnesse of God in him.* Gal.3.13. 2.Cor.1.21

Father.

How, and by what meanes hath Christ redeemed vs from the curse of the Law, and death eternall?

Child.

By the shedding of his blood vpon the Crosse: for the Scripture saith, *That he hath made vp a generall peace betwixt his father, and all the elect by the blood of his Crosse:* And againe, *Wee haue redemption through his bloud,* that is, *the forgiuenesse of sinne.* And in another place, *Wee which were farre off, are made neere by the blood of Christ:* Col.1.20. Col.1.14. Eph.2.13.

And

And the author to the Hebrewes ſaith,
Heb.9.12. *That neither by the blood of Goates, and calues, but by his own blood entred he once into the holy place, and obtained eternall redemption for vs.*

Father.

Haue we no further good by Chriſt but onely a freedome from death, and a deliuerance from hel and damnatiō?

Child.

Yes: For through him we are reEph.2.14. conciled to God the Father, as the
Col.1.21. Scripture teacheth, and through him
2.Cor.5. we haue remiſſion of ſinnes, eternall
19. life, and all good things: for the A-
Ioh.3.15. poſtle ſaith, *Hee is made of God for vs,*
Iohn.5.24. *wiſedom, righteouſnes, ſanctification, and*
1.Cor.1. 30. *redemption.*

Father.

Is there no other way nor meanes, whereby we may obtaine remiſſion of ſin & eternal life, but onely by Chriſt?

Child.

Act.4.12. No: For the holy Ghoſt ſaith, *There is no ſaluation in any other; for among men there is giuen no other name vnder heauen,*

heauen, whereby we must be saued. **And** *againe, To him doe all the Prophets witnesse, that through his name onely, all that beleeue shall receiue remission of sinne.* Act.10.43.

Father.

What say you then to Popes pardons, Indulgences, Masses, Trentalles, Dirges, and such like; May not a man by them obtaine remission of sinnes, and eternall life?

Child.

Nothing lesse: For the Scripture knoweth no such meanes or waies to eternall life: but doth vtterly reiect them as most abhominable deuises of men.

Father.

But may not a man be saued by his good works?

Child.

No: For the Apostle saith, *By grace are yee saued through faith, and that not of your selues, nor of workes, least any man should boast himselfe.* Eph.2.8.

And sure it is, that euen in our best

beſt actions there is ſome remnant of corruption as we doe them: for the which God in iuſtice may condemne both vs and our actions: for the Scripture ſaith: *That our very righteouſneſſe is as a defiled cloath, or filthy clouts.* If then our beſt workes be ſtained, how can wée bee ſaued by works?

Eſay 64.6.

Father.

If we cannot be ſaued by workes, then wherefore ſhould we doe them? as good play for nought, as worke for nought?

Child.

Not ſo: for although we cannot be iuſtified in the ſight of God by our good workes: yet they haue their neceſſarie vſe, and ſerue to great purpoſe As firſt to glorifie God. Secondly, to publiſh our Faith to the world. Thirdly, to bring peace and comfort to our conſciences in the diſcharge of our duties. And laſtly, to winne others.

Father.

Father.

What doe you call a good worke?

Child.

No worke of man is sound and currant indeed, except the same be commanded of God to be done; and that of our part it be done in such sort and manner as he requireth; that is, from a carefull heart, and sanctified mind: otherwise, whatsoever we do in the worship and seruice of God, it is abhominable.

Father.

If a man cannot be saued by his works, but by Christ only: then tell me whether all men shall bee saued by Christ or no? *Child.*

None shal be saued by Christ, but only such as beléeue in Christ, that is, such as doe particularly apply Christ, and all the promises made in him to themselues, beeing fully perswaded in themselues that Christ with all his merits is theirs.

Father.

Are you fully perswaded that Christ

with all his righteouſnes is yours: that you haue ſpeciall intereſt in him, and that he died for you particularly, & by name? *Child.*

I am fully ſo perſwaded indeede, without all doubting.

Father.

How know you certainely that you haue ſpeciall intereſt in Chriſt, & that you ſhall be ſaued by his merits, ſith thouſands ſhal periſh which will ſay as much as you, and in words make great bragges, that they hope to be ſaued as well as the beſt of them all?

Child.

I doe certainely knowe it by the worke of grace in my ſoule: I doe certainely knowe it, becauſe I feele it, for this I am ſure of, that I feele that wrought in mee from aboue, which can not bee in any but thoſe whome God will ſaue.

Father.

What is that I pray you?

Child.

A liuely feeling of his grace, a feeling

ling of his loue, a feeling of his mercie, assured faith in the promises, a feeling of the spirit of adoption, a change of my heart, an alteration of my waies, an vnfained hatred of all euil, and a sincere loue of all righteousnesse.

Father.

May not a wicked man haue al this?

Child.

No: He may haue certaine shewes and shadowes of these things: but in deed and in truth these things can be in none but the very elect.

Father.

Cannot the wicked and vnregenerate man be fully perswaded that Christ is his, and that he shall be saued?

Child.

He cannot, whatsoeuer he saith, because he cannot possibly receiue the spirit of adoption, whereby this inward assurance and ful perswasion is wrought, & wherby also the merits of Christs death are sealed to euery particular conscience.

Father.

What other reaſon haue you?

Child.

Becauſe none of the wicked haue that liuely and iuſtifying faith, which maketh Chriſt, and all his righteouſneſſe ours.

Father.

But there is none ſo wicked, but he will ſay he hath faith, and for the moſt part they thinke, that they haue all the faith in the world, and that there is no want in their faith.

Child.

Alas poore ſoules: In theſe matters of God they ſay and thinke they know not what. For faith is a miſterie, and all heauenly things are ſuch miſteries, as they, men of this world cannot vnderſtand: they are hid from their eies.

Father.

Tell me then what is the heauenly and iuſtifying faith?

Child.

A full perſwaſion and inward aſſurance

aſſurance of Gods particular loue to vs in Chriſt, with a ſenſe and feeling of the ſame in our hearts.

Father.

May not this be in the wicked?

Child.

No: It is not poſſible.

Father.

How farre then may a wicked man goe in faith?

Child.

A wicked man may goe thus farre: to haue knowledge of the truth: An aſſent to the ſame, a ioy both in hearing and ſpeaking of it, and an outward profeſſion of it for a time: but the inward aſſurance of Gods loue, and ſenſible feeling of it in their heart, they can neuer haue: which is indeede the very life of faith.

Father.

Is not this knowledge and aſſent ſufficient: If a man know the word of God, and conſent to the truth of it in his heart, is not this faith?

Child.

No: For the diuels may go so farre and further too: For the diuels doe beléeue the Scriptures to be true. They beléeue all the articles of the faith: They haue exceéding great knowledge of the will of God, and of the whole Scripture, they beleeue that there is a God, and that there is a reward for the righteous, & torments to come for the wicked: and as Saint Iames saith; *The diuells beleeue and tremble*: and yet I hope no man will say the diuels shal be saued. Therefore we must séeke a difference betwixt their faith & ours, or else our faith is no better then the faith of diuels.

Father.

If this be true, then Lord haue mercy vpó vs, for out of doubt, thousands are deceiued in this matter of faith, and most men content themselues with a shadow of it, in stead of faith indeed. And assuredly the faith of many carnall protestants is little better then the faith of diuels.

Child.

Child.

It is true, the more is the pitie: for the Faith that now a dayes goeth for currant in the World, is but an idle, dead, barren, fruitlesse, and fantasticall faith, or rather an opinion, conceit, and Mathematicall imagination of the braine.

Father.

How many parts be there, of the true and liuely Faith?

Child.

Two.

Father.

Which be they?

Child.

Iustification, and Sanctification.

Father.

What is Iustification?

Child.

A setting of vs free from the guilt of sinne, by the blood of Christ.

Father.

What is Sanctification?

Child.

A cleansing & renuing of our nature

by the spirit of God.

Father.

How many parts be there of iustification?

Child.

Two: that is to say, remission of sinne, and the imputation of Christs righteousnesse: for when our sinnes are forgiuen, and Christs righteousnesse imputed to vs, then are we truly and indeed iustified.

Father.

How many parts be there of sanctification?

Child.

Two.

Father.

Which be they?

Child.

Mortification and viuification.

Father.

What is mortification?

Child.

A dying to sinne.

Father.

What is viuification?

Child.

Child.

A liuing to righteouſneſſe.

Father.

How many parts be there of viuification.

Child.

Two.

Father.

Which be they?

Child.

Regeneration, and repentance.

Father.

What is regeneration?

Child.

A repairing of our nature, which was corrupted by Adams fal.

Father.

What is repentance?

Child.

An inward change of the ſoule, and a conuerſion of the whole man vnto God.

Father.

Cannot a wicked man haue this repẽtance, which is in the change of the ſoule, & the conuerſion of the whole

man

man vnto God?

Child.

This is neuer wrought in the wicked

Father.

How farre then may the wicked go in repentance?

Child.

The wicked may goe thus farre, to haue a ſight of ſinne, and a feeling of it, a confeſſion of it, a ſorrow for it. A great penſiuenes and terrour after ſome horrible fact, for feare of ſhame, Lawe, puniſhment, hell fire, &c: as had Iudas, Caine, Saul, Eſau, Ahab, and ſuch like. They may haue alſo a reſolution for the time, to ſinne no more. But that part of repentance which hath the promiſe of mercie annexed vnto it, that is, the converſation of the whole man vnto God, they can neuer haue.

Father.

How many parts be there of repentance?

Child.

Three.

Fa-

Father.

Which be they?

Child.

Inward sorrow, confession, new obedience.

Father.

Whether is faith before repentance, or repentance before faith?

Child.

If we respect time, then they go together, for so sone as there is fire, there is heat: so sone as a man hath faith so sone he repents: but in ỹ order of nature, faith goeth before repẽtãce & before all other graces, because it is the rote of all things that pleate God. But if we respect the outward manifestation, then repentance goeth before faith and regeneration, and all other vertues. Because it first of all appeareth outwardly. For Faith is like the sappe of a tree that lyeth hid within the barke: But repentance is like the bud that spedily sheweth it selfe, before either blossome, fruit, or leafe appeare. Faith is like the fire

and

and repentance like the ſmoake: ſo though fire be before ſmoake, yet the ſmoake ſheweth it ſelfe before the fire.

Father.

You defined repentance to be an inward change of the ſoule, how vnderſtand you that? Doth repentance change or aboliſh the ſubſtance of bodie or ſoule, or any of the faculties thereof?

Child.

No ſuch matter. But true repentance doth rectifie and amend them, by remouing the corruptiõ: for it turneth the ſadneſſe of melancholy into Godly ſorrow: choller into good zeale; ſoftneſſe of nature, to meekenes of ſpirit: lightneſſe, and wantonnes to chriſtian mirth. It reformeth euery man according to his natural conſtitution, not aboliſhing it, but redreſſing the faults of it.

Father.

By what meanes is repentance wrought in vs?

Child.

Child.

Both faith and repentance are wrought in vs by the preaching of the Gospel through the inward worke of the holy Ghost.

Father.

Is not repentance wrought in vs by the preaching of the Law?

Child.

To speake properly, it is not. For the Law is not the proper cause, but rather an occasion of repentance, because it representeth vnto the eye of our soule our damnable estate, and smiteth the conscience with dolefull terrours and feares, which though they be no tokens of grace (for they are in their owne nature the very gates, and the downefall to the pit of hell) yet are they certaine occasions of receiuing grace.

Father.

Expresse this more plainely.

Child.

Euen as a Phisition is sometimes constrained to giue that vnto his patient

tient which increaſeth ſickneſſe & maketh his fits more ſore and terrible, to the end he may recouer him: ſo man becauſe he is dangerouſly ſicke of ſin, muſt be caſt into ſome fits of legall terrors by the miniſterie of the Law, that he may be ſoundly and inwardly cured.

Father.

The Law is a ſchoolemaſter to bring vs vnto Chriſt, *Ergo* it is the cauſe of repentance.

Child.

It bringeth vs to Chriſt, but not ſo kindly & naturally as doth the Goſpel by alluring vs, but as it were, violently and forceably conſtraining vs; and as they ſay, it bringeth vs not ſimply and of it ſelfe: but after ſome ſort and manner. For the Law in it ſelfe is the miniſtery of death, and damnation, becauſe it ſheweth a man his wretched eſtate, but ſheweth him no remedy: therefore it cannot properly be an inſtrumentall cauſe of that repentance which is effectuall to ſaluation. But

the

the doctrine of repẽtance is a part of the Gospel; and therfore the preaching of the Gospell, and the preaching of repentance are put one for another. Luk.96.Mar.6.12. and consequently, true repentance doth spring out of the Gospel, as out of his naturall roote and most originall cause.

Father.

As you haue told me by what meanes Faith and repentance are wrought in vs: so now tell mee by what meanes they are nourished,& increased in vs?

Child.

As Faith and repentance are first hatched, and bred in our hearts by the ministery of the word: so also are they increased by the same, & by other good helpes appointed of God for that purpose, as prayer, sacraments, reading, meditation, conference, and such like good meanes.

Father.

First then, let vs proceed to speake a little of prayer, and first of all, tell mee what prayer is?

Child.

Child.

An earneſt calling vpon God according to his will; or as ſome ſay, a familiar ſpeech betwixt God and vs, or as a ſecret letter wherein Gods people ſignifie their minde vnto him at large, craving a ſpeedie anſwere, which he in his time according to his will and wiſedome, doth alwaies moſt graciouſly returne without failing.

Father

How many partes are there of prayer?

Child.

Three, confeſſion, petition, thankſgiuing.

Father.

Whereof muſt confeſſion bee made?

Child.

Confeſſion muſt be made both of originall ſinne, and actuall tranſgreſſions, both commiſſions of euill, and omiſſions of good. And all this muſt be done, with as much particularizing

larissing as may be, that is, calling to minde, and reckoning vp particular offences, especially those which lie heauiest vpon vs: and that with as great griefe, vehemencie, and aggrauation of them as is possible.

Father.

Whereof must our petitions be?

Child.

Petitions must be for the remouing of euill, and the obtaining of good, for spirituall, and earthly blessings, concerning our selues, and those that are nære vnto vs, concerning Church & common wealth: concerning magistracie, ministerie, and commonaltie.

Father.

For what must our thanksgiuing be?

Child.

First, for all spirituall blessings, as election, creation, redemption, iustification, sanctification, adoption, word, sacrament, good men, good bookes, good societie, good conference, and al furtherances to eternal life whatsoeuer. Secondly, for all outward blessings, as preseruation of prince, country, peace;

for Magiſtrates, food, rayment, health libertie, peace, and preſeruation. For dayly, ordinarie, and particular fauours which are renued vpon vs continually from day to day: euen as the eagle renueth her bill.

Father.

As you haue ſhewed me the parts of prayer; ſo alſo ſhew me ſome circumſtances of prayer: and firſt tell mee to whom we muſt pray.

Child.

To God onely. *Father.*

In whoſe name muſt we pray?

Child.

In the name of Chriſt onely.

Father.

How muſt we pray?

Child.

In the ſpirit, that is, feruently, feelingly, and conſtantly, which cannot be without a feeling of our miſerie.

Father.

When muſt we pray?

Child.

At all times as occaſion and neceſſitie doth

doth moue: but ſpecially in the time of affliction, as it is written; If any be afflicted, let him pray. Iames 5.13

Father.

Where muſt we pray?

Child.

Euery where; but eſpecially in the publike aſſemblie and our priuate families. 1.Tim.2.8.

Father.

Vpon what muſt our prayers bee grounded?

Child.

Vpon the word of God, and the promiſes of the Goſpell.

Father.

What muſt wee pray for?

Child.

For thoſe things which our Lord Ieſus hath taught vs in his prayer, which is the perfect platforme of all prayer, both for matter and forme.

Father.

Which bee thoſe things which our Sauiour would haue vs alwayes to bee mindefull of, when we haue any ſuites vnto his Father?

Child.

Firſt, the honoring and ſetting vp of his name heere amongſt vs, both in regard of his Iuſtice, and mercie, and alſo in reſpect of his word and wiſedome, power and prouidence.

Secondly, for the aduancement and flouriſhing eſtate of his Church and kingdome, by the regimēt of his word and Spirit, by the increaſe of good workemen in his harueſt, and a bleſſing vpon their labour: by a remouing of al lets, and by a weakning and ouerthrow of all aduerſarie power whatſoeuer: eſpecially that of Antichriſt, Idolatrie, and Atheiſme.

Thirdly, that al cheerefull obedience may at all times, and of al perſons in their ſeuerall places and callings bee yeelded vnto his moſt holy wil, without grudging or hypocriſie.

Fourthly, that all things neceſſarie for this life may bee miniſtred vnto vs, as food, rayment, health, libertie, peace, and preſeruation: and alſo that a bleſſing may be vpon all that wee haue, as body, goods, name, wife, children,

dzen, family, stocke, stoze, cozne, cattell, trades, occupations, yea all the wozks of our hands, both goings out, and commings in.

Fifthly, that a generall pardon may be graunted from the throne of grace throzow Christ, foz the remission of all sin in his blood, & that thereby we may be iustified, acquited, and discharged.

Sixthly, that we may not afterward be left to our selues, but sufficiently armed with spirituall strength from aboue, to outstand all temptations whatsoeuer; that so all praise may redound to him which wozketh all in all.

Father.

As you haue shewed me the matter and circumstances of prayer, so shew me the effects of prayer?

Child.

It were an endlesse labour to enter into that, sith the scriptures do plentifully teach, that all hard & admirable things haue bin compassed & effected by prayer, both foz the turning away of euill, and the purchasing of good.

Father.

Then tell me what things are eſpecially to bee obſerued of vs in prayer.

Child.

There be nine ſpeciall things to bée obſerued of vs in prayer.

Father.

Which be they? *Child.*

Repentance, meditation, humiliation, faith, loue, zeale, thankſgiuing, watchfulnes, obedience. Wherof the firſt thrée goe before prayer: the next thrée are in the action of prayer. The laſt three follow after prayer.

Father.

Open your meaning more plainely.

Child.

My meaning is this, that our prayers can neuer be currant & good in the ſight of God, except before prayer firſt we come with great ſorrow for ſinne, and ſtrong purpoſes of amendment. Secondly, except we muſe & meditate very déepely of the great & manifold dangers wée goe in euery day, both within vs, & without vs. Thirdly, except wee be throughly humbled with

the

the cõscience of our former transgressi-ons. Moreouer in the action of prayer, there is nothing sound & acceptable to God: except faith be present, ỹ is, a ful assurance to be heard for Christ, & for the promises made in him. Secondly, except loue toward our brethren, bee there also without enuy, wrath, & all vncharitable affectiõs. Thirdly, except zeale, that is, pure and earnest affecti-ons, beare the chiefe sway in this actiõ, for God abhorreth coldnes. Lastly, ex-cept there be heartie thanksgiuing for fauours obtained: watchfulnes ouer our affections afterward, and speciall care of bettering our obedience in all time to come.

Father.

Doth not our Lord Iesus in ỹ preface of his prayer, teach vs all these things concerning the manner of prayer?

Child.

Yes, our Lord Iesus in his preface doth in general tearmes teach al these things; for he teacheth vs to pray in faith, feare, and loue. In faith & assu-rance, because God is our Father: in feare & reuerence, because he is in hea-

nen. In loue, becauſe he is our father: that is, a common father to vs all.

Father.

If we pray according to theſe rules, are we not ſure to be heard?

Child.

Ioh. 15.7. 1.Ioh.3. 22. 1.Ioh.5. 14. Yes certainely: As the ſcriptures do abundantly teach vs, and as it may appeare by this reaſon, that in prayer there is the mutuall and ioynt worke of the whole Trinitie: the holy Ghoſt moouing and quickning, the Son mediating: the father hearing, and graciouſly returning an anſwere.

Father.

But yet we ſee by experience, that God doth not alwaies grant the petitions, and requeſts of his owne children. Shew me therefore ſome reaſons why God ſometimes denieth the requeſts of thoſe whom he loueth moſt dearely.

Child.

Eze.14.13 There be foure reaſons hereof: firſt, becauſe God hath otherwiſe decreed with himſelfe.

Mat.20.22 Secondly, becauſe they know not oftentimes what to aſke.

Thirdly,

Thirdly, because hee in his deepe wisedome seeth it not good for them. 2.Cor.12. 9.

Lastly, because God will try their faith, loue, patience, and constancie. Luk.18.7. Lam.3.8.

Father.

Hauing thus farre spoken of prayer, as one speciall meanes whereby our faith is increased: Let vs now further proceede to speake of the Sacraments, as of an other speciall helpe: and first of all tell me what is a Sacrament?

Child.

A Sacrament is an holy signe or seale, ordained of God to confirme our faith, to testifie our obedience to his maiestie, and our loue and fellowship one with another.

Father.

How many Sacraments be there?

Child.

There are but two Sacraments of the new couenant, namely, baptisme and the supper of the Lord: for those onely are Sacraments of the newe Testament, which are ceremonies instituted of Christ, for the common vse of the whole Church, hauing the promise

miſe of grace annexed vnto them, which excludeth fiue of the popiſh ſacraments.

Father.

Why are the ſacraments called ſignes?

Child.

Becauſe they repreſent to our ſelues ſpirituall things, and ſet forth Chriſt and his benefits, to the outward ſenſes of all.

Father.

Why are they called ſeales?

Child.

Becauſe they ſeale vnto our conſciences the aſſurance of the forgiuenesſe of ſinne, and becauſe they doe effectually apply to the faithfull the truth and fruit of Chriſts death.

Father.

Are our ſacraments but bare ſignes and figures, as the Papiſts charge vs?

Child.

Our ſacraments are not bare ſignes and figures, but figures ioyned with their truth and ſubſtance, and ſuch as not onely repreſent, but exhibite vnto vs the bodie and blood of Chriſt.

Father.

Father.

Make this more plaine.

Child.

The Sacraments are signes to ſe-preſent, Seales to confirme, and inſtruments to conueigh Chriſt and all his benefits to the Beléeuers: they re-preſent, becauſe wée are dull to conceiue and remember: they ſeale, becauſe wee are full of vnbeliefe: they conueigh Chriſt vnto vs, becauſe otherwiſe wée doe hardly apprehend him.

Father.

The Papiſts charge vs, that we affirme an imaginary, figuratiue, and ſpirituall body of Chriſt to be preſent in the ſacrament, and not his eſſentiall bodie, What ſay you to that?

Child.

They doe falſely ſo charge vs, for wée holde that the Godlie receiue the true and naturall bodie of Chriſt, and are partakers of his verie ſubſtance, to make vs growe into one life with him, for wee can haue no benefite by Chriſt, vntill we be partakers of

of Chriſt himſelfe, & that in ſuch ſort that we become fleſh of his fleſh, and bone of his bone, that is one with him and he with vs: Howbeit not corporally, but in ſuch ſort as is agreeable to a Sacrament, that is to ſay, ſpiritually, and miſtically.

Father.

Lay open this point more at large?

Child.

Our coniunction with Chriſt is not in imagination, & conceit onely, but is reall & ſubſtantiall, though ſecret and hard to be comprehended; and therefore the Apoſtle calleth it a great miſterie. Eph. 5. *For we are tied to Chriſt by his ſpirit, as the naturall members to the head by ioynts and ſinewes, in a moſt ſecret and admirable manner.* For we may not carnally conceiue of this our coniunction with Chriſt, as though there were any mingling of his body and ours, his ſubſtance and ours, or his perſon and ours: for al things that are united one to another, are not straightwaies mingled; for although the light is ioyned with the ayre, and the

Sunſhine

Sunshine with the windowes: yet can we not therefore say they are mingled together. The conjunction in couenant betwixt man & wife, maketh them two, one flesh, so neere is it: yet for al that, they cease not to be diuers persons, and sundrie substance, although by couenãt they are one flesh. Such is the conjunction, and vnion, betwixt Christ and vs: for we are indeede vnited with the flesh of Christ, and are flesh of his flesh, and bones of his bones: yet is all this without any mingling or growing together of our persons, and substance with his: for as the vnion of the faithfull, one with an other as members of one body, is not by any reall mingling, or growing in their persons together, but by the bond of the spirit: so it is in this our spirituall conjunction with Christ.

Father.

Sith the Sacraments are seales as you say, tell me what it is that they seale vnto vs?

Child.

The Sacrament of Baptisme sealeth vnto our consciences the remis-

sion

ſion of ſinnes, which is the firſt part of our iuſtification. The Sacrament of the Lords Supper ſealeth Chriſts righteouſneſſe, which is the ſecond part of our iuſtification: and to ſay all in a word, whatſoeuer the holie Ghoſt teacheth by the Goſpell, the ſacraments doe confirme and ſeale the ſame vnto vs, but eſpeciallie that our whole ſaluation ſtandeth in the onely ſacrifice of Chriſt, offered for vs vpon the Croſſe. *Father.*

Which bee the principall vſes of a Sacrament?

Child.

There be ſeauen principall endes, and vſes of a Sacrament.

Father.

Which be they?

Child.

Firſt, to be ſeales of the newe couenant betwixt God & vs. Secondly, to aſſure vs of ỹ truth of Gods promiſes. Thirdly, to vnderprop the weakenes of our Faith. Fourthly, to ſeale vnto our conſciences the certainty of the forgiueneſſe of ſinnes. Fifthly, to diſtinguiſh

stinguish the Church from Infidels and heathen, as it were, by certaine visible markes, and brands. Sixthly, to witnesse our loue and fellowship one with another, and therefore they are as it were the bands of the Church. Lastly, to put vs in a fresh memorie of the sufferings of Christ, and the benefits which we haue by his death.

Father.

Are our Sacramẽts of the new couenant, the same with those of the old?

Child.

They are the same in substance, 1. Cor. 10. 2.
for the same Christ, the same faith, the same promises, and the same hope of eternall life, are contained vnder both the couenants: but the signes were changed according to the circumstãce of time, and some other differences there be in regard of rites, clearenesse, number and time. Rites, because their outward forme of administratiõ was diuers from ours: clearenesse, because that which was obscurely shadowed, is now clearely reuealed: Number, because they had a great multi-

multitude of Sacramentall figures, we as few in number, and as effectual in ſignification as may be: In time becauſe there is nourished in them the faith of Chriſt to come, and ours confirme vnto vs ỹ faith of Chriſt which is alreadie come, and hath accompliſhed all things which are neceſſarie for our redemption.

Father.

How many parts be there of a Sacrament? *Child.*

Two, that is to ſay, the outward ſigne, and the inward thing ſignified.

Father.

What is the reaſon that God vſeth outward ſignes?

Child.

Becauſe of our babiſhnes and dulnes in conceiuing of heauenly things for if we were altogether ſpirituall & angelicall, we ſhould not néede ſuch groſſe elements: but ſéeing our ſpirit is drowned in our body, and our fleſh doth make our vnderſtanding dull, therefore the Lord is content to apply himſelfe to our capacitie, and to teach vs

vs by visible signes, & sensible things, as sometimes he did Abrahã, Gideon, Ezechiah, and other his most excellent seruants, & for this cause ỹ sacramẽts are as it were, mirrors, or glasses, wherein we may behold the riches of the grace of God which he bestowed vpon vs, wherein also God doth more expresly, and in a more visible manner testifie his loue and good will towards vs, then by his word. *Father.*

Gen. 15.9. Iudg 6.37. 2. Reg 20. 9.

Which is the outward signe in Baptisme? *Child.*

Water. *Father.*

Which is the inward signe signified? *Child.*

The washing away of sin by the blood of Christ. *Father.*

Which is the proper end of Baptisme? *Child.*

The proper end of baptisme is, ỹ by this solemne & holy action, we might be knowen by the testimonie of men & angels to be in the number of ỹ visible Church. *Father.*

Expresse your mind more fully touching the end and vse of Baptisme.

Child.

Baptiſme is ordained of God, not only to be a ſacrament of our regeneration & new birth, & of the buriall of the old man, but alſo to be a viſible teſtimony of our admiſſiõ into the houſhold of God, which is his Church; for in baptiſme we do giue our names to God, put on his liuery coat and cognizance, & take the oath of allegiance to be true ſubiects to ỹ crown of heauen, and to ſet our ſelues with all might & main againſt the enemies of our Lord & king: that is, the world, the fleſh, & the diuel, and to be all for him, that is, for his credit & honour, not regarding our ſelues, ſo wee may bring glory to him whoſe we are, & to whõ we haue ſworn allegiance, & giuẽ vp our ſelues wholly to ſerue him faithfully, as our ſpeciall good Lord & maſter. *Father.*

Is there not ſome further vſe of baptiſme beſides this you haue ſpokẽ of?

Child.

Yes: there is yet ſomwhat more, for baptiſme is a ſeale of the couenant betwixt God & vs; for in baptiſme a couenant is made betwéene the Lord & the

the party baptized solemnly in the assembly of the Church. In which couenãt God for his part promised Christ with al blessings that come by him, as that he wil be our God, forgiue vs our sins, and remember our iniquities no more, &c. The party baptized, for his part entreth himself, as a couenãt seruãt vnto God, promiseth faithful seruice with a renouncing of satan & sin, and whatsoeuer is against the honor & glory of God: & so stãdeth boũd to these couenants & cõditions. Then this couenant being thus solemnly made betwixt God & his new seruãt, is forthwith sealed by the sprinkling, or dropping on of water; & thus you see that Baptisme doth confirme, and seale the couenant betwixt God and vs.

Father.

But yet we see there be very few that haue any care to keepe couenants, and to performe that solemne promise which they haue made in Baptisme before many witnesses, yea before God & Angels.

Child.

The greater is their cõdẽnatiõ, & assuredly they shall one day know to their

coſt, what it is to dally with God, and to breake couenants with ſo great a king, as al they do, which follow their owne waies & there owne lusts, not regarding the cõmandements of God.

Father.

What is the reaſon that infants are baptiſed, ſith they can make no profeſſion of faith and repentance?

Child.

Gen.17.7. 1.Cor.7.14 Act.2.39. Luk.18.16 There be foure reaſons hereof.

Firſt, becauſe they are the ſéede of the Church.

Secondly, becauſe they are within the outward couenant.

Thirdly, becauſe the promiſes belong vnto them.

Fourthly, becauſe of ſuch is the kingdome of heauen. For to be borne in the lwombe of ỳ Church, is vnto infãts in ſtead of faith & repentance; for faithful parẽts do according to the cõdition of the couenãt, appreheñ ỳ promiſe both to themſelues & their children, though not all, for we muſt leaue vnto God his ſecret iudgemẽts. *Father.*

Hauing thus far ſpokẽ of the Sacra-

ment

ment of Baptiſme, let vs now proceed to ſpeake of the ſacramẽt of the Lords ſupper & firſt tel me what is the ſpeciall vſe of it? *Child.*

Firſt, it ſerueth to ſeale vnto our conſcięces al the promiſes made in Chriſt, & al the benefits of his death whatſoeuer: & therefore there is the ſame vſe of it, that is of a ſeale, which is to confirme & ratifie a writing. For in outward things men like well of a promiſe, but better of a writing, & beſt of al of a ſeale. Now therefore the ſacrament is, as it were the kings broad ſeale ſet to his generall & free pardon. For al the doctrine of the Goſpell, is as it were an open proclamation of pardon to all penitent ſinners: & this ſacramẽt, is the ſeale of the kings pardon, to ratifie and confirme all the promiſes of the Goſpell, for a word or promiſe muſt neceſſarily go before ỳ ſacramẽt which it doth ſeale & confirme vnto vs, & therfore ỳ ſacramẽts without the word of promiſe going before, are as it were a ſeale to a blãk.

Secondly, ỳ ſacrament of the Lords ſupper, is as it were a ſecõd ſeale ſet

by the Lords own hand vnto the former couenãt made in baptiſme, which is renued in ỹ Lords ſupper, betwixt the Lord himſelfe, & the faithfull receiuer, and that by the outward actions of eating bread, drinking wine, &c.

Thirdly, the Lords ſupper ſerueth to repreſẽt vnto vs our cõtinual fæding in the houſe of God. For as by baptiſme we are once admitted into ỹ houſhold of God: ſo by the Lords ſupper is ſignified a daily fæding in the ſame vpon Chriſt & al the promiſes made in him, and alſo vpon the word which is our moſt ſwæt and heauenly Manna

Father.

Which be the outward ſignes in the Lords ſupper? *Child.*

Bread and wine. *Father.*

Which be the inward things ſignified? *Child.*

The body and blood of Chriſt.

Father.

How receiue you the outward ſignes?

Child.

I receiue them with my hands, eate thẽ with my mouth, & digeſt thẽ with my